



THE
Instructor

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STEPHEN L. RICHARDS

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THE CHILDREN'S FRIEND FEATURES OF SPECIAL INTEREST TO THE SUNDAY SCHOOLS

The Story of our Missions—Edith S. Patrick and Jerry Sain. Donald's Reward—Sylvia Probst Young. Sure-fire Cure—Ruth King Duerksen. Our Young Writers and Artists. Children Should Be Taught the Principles of the Gospel. Lessons for Home, Neighborhood, Mission Primaries.

THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

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Why the Sunday School

ELDER JOSEPH F. MERRILL

THE Prophet Joseph Smith taught that "It is impossible for man to be saved in ignorance." (Doc. and Cov. 131:6.) To be saved, a person must keep the commandments of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Thus, according to the scriptures and the teaching of the Prophet, knowledge and righteous living are essential for salvation.

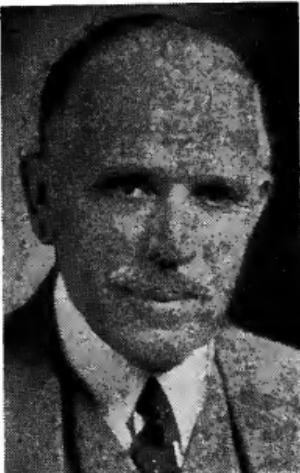
Now, the Sunday School is one of the important agencies in the Church that help a person to get the requisite knowledge and living habits. As a matter of fact, it is, for many people, the most important church agency contributing to this end, for it is equipped to serve, and does serve, the entire church membership from the cradle to the grave. It is, therefore, the largest auxiliary—it has the biggest enrollment.

Requisite to right living is a knowledge of how to live. It is the mission of the Sunday School to impart

this knowledge, the value of which is at least equal, if not superior, to that of any other knowledge obtainable in mortality. Looked at in this way, the importance of the Sunday School to the Church and its members is very great. And this is true even though its youthful patrons come from fine Latter-day Saint homes where parents try to do their duty in the teaching and training of their children. It is especially true when the children come from homes where carelessness or indifference exists relative to living gospel standards.

In any case, in order that the Sunday School may measure up to the height of its opportunity in imparting knowledge and developing faith in the minds and hearts of its patrons, first-class teaching is essential. How to teach may, in some cases, be even more important than what to teach—assuming that all the subject matter taught is in the realm approved for Sunday School study. Teacher training is, therefore, one of the important and necessary activities sponsored by the Sunday School General Board.

But the question of what to teach is always important. In this connection, a caution is always in order—never permit the class to indulge in the discussion of *mysteries*—those things of which we cannot know definitely until the Lord gives additional revelation concerning them. To do otherwise would develop differences of opinion and arguments and



ELDER JOSEPH F. MERRILL

would lessen faith. An attempt to explain what the Lord in his revelations does not make clear is wasted and useless effort. Another word of caution to the teacher is this: never let a class discussion of a matter close until the answer of the Church is given to the questions raised. During round-table discussions, varying views will likely be expressed. The class should know the authoritative view taken by the Church—the Church-sponsored view. Let not the discussion be considered finally closed until this view is given. Unity on matters of our faith requires a knowledge of authoritative answers to questions raised, relative to Church doctrines and how we should live to be in harmony with them.



"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.—II Peter 1:1-9

Stephen L Richards

ELDER ALBERT E. BOWEN

THE editor of *The Instructor* has honored me with an invitation to write, particularly as related to his official Sunday School career, of the man whose picture occupies the front cover page of this issue. I say career, for that is what it has been, though not in the sense of deliberate selection of a calling by which one chooses to earn a livelihood, which is the ordinarily accepted connotation of the term. His, as is common with those of his faith, has been a gratuitous consecration of service in a cause dear to his heart. To it he brought the gift of a naturally well-endowed mind, disciplined through painstaking study and enriched by the fruits of his toil.

By reference to his photograph, you will realize, when I tell you that he has been prominently connected with the Deseret Sunday School Union for forty-three years, twenty-five of them in the general superintendency, that he must have come to that work in his early manhood. Those forty-three years have been fruitful years for him and for the Deseret Sunday School Union, for intensive and intelligently directed effort not only advances the cause which elicits it but also reacts upon him who gives the service. His powers inevitably unfold under the process.

Such is the law of life and of progress.

He came into the Union as a general board member in 1906, just at a time when policies of far-reaching consequence, relating to the functional orbit of the board, were in the making. Theretofore, the board had been most concerned with the organizational features of the schools and with prescribing subject matter for study. Sunday School teachers, recruited as a rule from the laity and not trained, paid little conscious attention to methodology; this tended to lessen their effectiveness. Curing this imperfection called for widely expanded activity on the part of the general board, which assumed the task of preparing and publishing lesson outlines, as suggestive helps to inexperienced teachers. The outline sought to sift out the kernel of the lesson to be taught, so that the teacher would see clearly the purpose of the lesson and the thought or permanent impression the class members should carry away. Also, suggestions were added concerning techniques for presentation of lessons, in order that their purpose might be more fully realized.

Because preparation of the outlines entailed much work, and the successful use of them demanded

carefully planned and skillfully executed supervisory direction, stake conventions were put upon a more regular schedule. These were visited by board members for discussions with stake and ward officers and teachers relative to the most effective use of the outlines and the handling of lesson materials. It is not intended to say that outline analyses of lessons and methods of presentation sprang up spontaneously then as Minerva sprang, full-grown, from the forehead of Jove. That is not the way of human progress. Beginnings are made, often in widely separated places, more or less experimentally. If they have merit, they persist and spread and finally achieve general acceptance as a part of the order of things. Something like this occurred in the developing of these Sunday School policies. Some stake boards and alert teachers had formulated outlines and given thought to the importance of proper ways of lesson presentation. But when the General Sunday School Board took the matter in hand, it was given great impetus and soon was extended over the Church. Neither is it to be assumed that there is any intent to reflect unfavorably upon those earlier teachers who did never-to-be-forgotten good. What they lacked in pedagogical method was perhaps more than compensated by their devotion and the fervency of their conviction of the truth of the gospel they taught. We hear

it lamented today that the gospel cause is suffering under the tendency to subordinate these old-time virtues of teaching to the barren mechanics of methodology. The two together in proper balance constitute the ideal.

As is usual, wide adoption of the new policies (if we might be indulged in the use of the word "new") naturally led to realization of the need for others. In 1909 Brother Richards came into the general superintendency, where he remained till 1934. During that period, many other features were introduced. Stress on improved methods of teaching soon made apparent the need for more frequent consideration of this subject than could be given in stake conventions, or even in monthly union meetings. There were introduced into the program regular teacher training classes, conducted, where available, by trained teachers.

Missionary classes were organized for the benefit of prospective missionaries. The committee of the general board in charge met with the presidents of missions as they came to Salt Lake City to attend the general conferences of the Church; thus the Sunday School program was more intimately integrated with the work of the missions.

Marching to music from the general assembly for classwork and into the chapel when the class period was over became a regular procedural feature, lessening the

disorder and confusion which otherwise were inevitable; the recital of the sacrament gem to focus attention on the solemnity of the sacramental ordinance was instituted, as were also the two-and-a-half-minute talks, giving children the experience of standing before the general assembly and talking on themes of their own choosing. It was during this period that the custom was established of devoting the Sunday evening of general conference to the promotion of Sunday School work; the general board was responsible for the programs, which rose to a high place in popular esteem.

Elder Richards would be the first to disclaim personal credit for the origination of the ideas which eventuated in these various features of the enlarged program. But he did have an important part in carrying them into effect as firmly established features of the program.

While he was yet a member of the general board and before his promotion to the general superintendency, a department for parents was introduced, commonly called the Parents' Class. Brother Richards was appointed to act with Judge Henry H. Rolapp, who is properly credited with the origination of the idea, as the committee to head this new department and to supervise and direct its development. To it they devoted much earnest work, not the least of which consisted in assembling subject matter for study and preparing

outlines for teachers, suggestive of methods of preparation and presentation. The publication *Parent and Child*, which was their work, will be remembered gratefully by teachers and members of Parents' classes.

The three years' experience in departmental work, preparing lesson materials and supervising execution of the program in the departments to which he was assigned, gave Brother Richards first-hand knowledge of the practical questions involved in carrying out projected study courses and policies, which no doubt was of inestimable value to him when he assumed the duties of a member of the superintendency, where he served continuously for twenty-five years.

Perhaps this long experience accounts for the great interest and solicitude ever manifested by him for the young people of the Church. Or, it may be that this is all native to his tastes and disposition. Whatever it is attributable to, there is no doubt about his interest. In his public utterances, he has discoursed eloquently and often about the home as the basic unit of society, painting graphic and alluring pictures about the ideal functioning of that sacred institution. He has evidenced a lively sense of the obligations of parenthood, the inescapable duty of fathers and mothers to build qualities of honor and righteousness into the characters of

—more on page 380

The Doctrine and Covenants and the Church

T. EDGAR LYON

VIII. MISSIONARY SERVICE

A STUDY of the events that led to the establishment of the Church of Jesus Christ of Latter-day Saints indicates that from its very inception the Lord stressed the fact that it was destined to become a worldwide movement. In order for this to happen, it was necessary that some type of missionary propaganda be organized. Within the Doctrine and Covenants can be found many statements that directed and motivated this tremendous missionary assignment. Speaking of this assignment to carry the message of the Restoration to the ends of the earth, the Lord declared:

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (Doc. and Cov. 1:30.)

Missionary work within the Latter-day Church has had three great objectives. Its first task is to warn the inhabitants of the earth to repent from the sinful conduct

found in our modern society, in order to avoid the calamities that such transgressions produce. The second objective is to teach the restored gospel of Christ to all people, thereby giving them opportunity to secure not only immortality but exaltation as well. Its third goal was to urge those who had accepted the gospel to "gather to Zion" with others of similar beliefs and ideals. It is from the teachings of the Doctrine and Covenants that these objectives were obtained and a realization of the seriousness of executing them was learned.

One of the unique features of the Church of Jesus Christ of Latter-day Saints is the fact that the responsibility for doing missionary work was placed upon the membership of the church as a whole, rather than upon a small corps of specially trained missionaries who would devote their lives to this work. The Lord declared in November, 1831:

"My servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with

and expounding all scriptures unto them.

"And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

— — —
"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

"This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my church —" (Doc. and Cov. 68:1-3, 6-7).

A study of these passages indicates that an ordination to the Melchizedek Priesthood is really a call to do missionary service. This concept is further strengthened by the declaration:

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (Doc. and Cov. 88:81.)

As we look back upon the inception of missionary work by the small body of untrained converts who rallied to the call of the youthful Prophet Joseph Smith, we marvel at their faith and devotion. They

were to be sent into the world to compete against highly skilled preachers of sectarian Christianity. They were almost entirely dependent upon the goodness of those to whom they preached for their food, clothing, and shelter as well as the halls in which they preached. But with a strong testimony of the cause they represented, an awareness of their divine callings, and an unselfish desire to carry the message of salvation to the inhabitants of the earth, no hardship or challenge of competition was too great for them to undertake. Often they were reminded of the promise of the Lord:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (Doc. and Cov. 1:4-5.)

This positive promise inspired them and assured them that they were engaged in the Lord's work and would succeed in spite of seeming difficulties that presented themselves.

Before a missionary can actually secure the "drive" necessary to make him a devoted, energetic, and enthusiastic missionary, it is necessary for him to get a vision of the ultimate goal of missionary service. Nowhere in all scripture is there anything superior in clarity to the declaration of this goal found in a revelation in the Doctrine and Covenants:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repented!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (Doc. and Cov. 18:10-16.)

It has been an almost universal feeling on the part of those who have been called to do missionary service that they were personally unworthy of the assignment. Isaiah had a similar feeling when called to his great work. Wilford Woodruff, Heber C. Kimball, Willard Richards, and others in the beginning of this dispensation similarly expressed themselves. Today, no less than then, our young people feel much of this sense of inadequacy. However, the Lord has promised them that if they respond and serve

him, they will be made strong, inspired, and qualified for the work. The father of the Prophet Joseph Smith was given a revelation in 1829, in which he was called to help promulgate the work which his son had been called to establish on the earth. A reading of Section 4 of the Doctrine and Covenants will indicate that certain qualifications are necessary for effective missionary service. The work of the missionary is not to be viewed as one might view a job or assigned task. It demands sincerity of heart and devotion to the cause. Observe these words:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (Doc. and Cov. 4:2.)

A second requirement is listed in verse 3:

"Therefore, if ye have desires to serve God ye are called to the work;" (Doc. and Cov. 4:3.)

This means, in simple terms, that the missionary should have an enthusiastic desire to serve the cause of the Lord. One who possesses this feeling will not be a slothful servant who has to be driven to the work. He will seek opportunities to make his message known and will feel that he is actually engaged in the Lord's work. While not specifically mentioned, this presupposes a strong testimony of the gospel. The most outstanding difference between a hired religious worker and one who effectively works as a vol-

unteer is the strong conviction within the heart of the latter. A missionary who desires to serve the Lord has already qualified himself for the task, even though his learning and abilities may be very inadequate. There then follows a third qualification, and an accompanying promise of a priceless blessing:

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;" (Doc. and Cov. 4:4.)

The expression, "he that thrusteth in his sickle with his might" indicates that a missionary must be enthusiastically diligent about his work. Preaching the gospel of Jesus Christ is not to be undertaken in a half-hearted mood. The Lord expects his servants to serve him with diligence. He promises those who do this that they will not only be assisting his cause by saving souls of others but that they will also be securing the salvation of their own souls. In the Latter-day Church, this is the reward of missionary service—to attain the feeling of satisfaction in a service well-performed and the certainty of the promise of salvation. In verses 5 and 6 of this same section, there follow admonitions to develop certain characteristics, such as faith, humility, diligence, patience, brotherly kindness, godliness, and love. The fact that similar admonitions were given to several other missionaries by revelations which called

them to the ministry is indicative of the universal application that can be made of these specific recommendations.

One of the most persistent problems that confronts people in life is the determination of those things that have the greatest lasting value. Youthful John Whitmer was troubled about this choice. Should he try to become rich as a merchant? Should he seek to become a great land-holding farmer? Should he become a lawyer, doctor, or teacher? Should he engage in religious work? In sincerity, he sought guidance from the Lord, through the Prophet Joseph. In reply, a revelation was given to him. It answered his question with the following declaration:

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (Doc. and Cov. 15:4-6.)

Another of the great concepts in latter-day missionary work is the idea of voluntary missionary service, done without thought of monetary compensation. The Lord explained that the reward for such

THE DOCTRINE AND COVENANTS AND THE CHURCH

service would be the loving care and kindness of those to whom they preached plus the guaranteed companionship of Christ's spirit and the assurance that their work would have eternal value. The following statements are indicative of these promises:

"And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

"For I suffered them not to have purse or scrip, neither two coats.

"Behold, I send you out to prove the world, and the laborer is worthy of his hire.

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

— — —
"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (Doc. and Cov. 84: 77-80, 87, 88.)

Inspired by such divine calls to service, the assurance of the companionship of the Holy Spirit and the promises that they were engaged in a most worthwhile activity, missionaries have responded to the call of the prophet of the Church. For more than a century, thousands of men and women have served in response to these calls. They bear testimony to the fact that the Lord has fulfilled his promises and they have been richly compensated for their efforts. Modern revelation has thus been tried and has not been found wanting.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:6, 7, 12, 13.)

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER EIGHT. GO YE INTO ALL THE WORLD

WHEN the first Sunday School was held in a mission of the Church cannot now be determined. Considerable speculation and some study have been devoted to this matter, and perhaps the most important finding is that the question probably cannot be answered definitely.

In volume 33 of *The Improvement Era*, pages 480-481, in an article by President David O. McKay, is the following quotation from Susa Young Gates: "When Brigham Young was presiding over the European Mission in 1840 and Parley P. Pratt was editor of the *Star*, a number of questions propounded by Elder Joseph Fielding were answered in the *Star*. Doubtless Brigham Young scrutinized both questions and answers before they came into print."

The statement goes on to say that one of those questions dealt with the matter of Sunday Schools in the mission. President Young appears to have given his approval of a plan for mission Sabbath schools,

for there is reason to think that such a plan was soon afterwards in operation.

FIRST MISSION SUNDAY SCHOOLS

In volume 57 of *The Juvenile Instructor*, for August 15, 1899, is an interesting letter containing information on the earliest Sunday Schools in the missions. The letter was written by John Crook, of Heber, Utah. In it the writer told of Sabbath Schools of the Church in his early youth in England, and of one in particular.

The letter begins as follows: "I have read lately quite a discussion about the organization of the first Sunday School in the British Mission. Brother Aveson says the first school was organized in London, England, about 1854. Brother P. Greenhalgh says 1853, Brother Evan Morgan says in Wales in 1851."

In this connection a small item recently brought to light by Brother A. William Lund is interesting. In

the *Millennial Star* for November 1, 1849, is a poem by Frederick Gardner, aged sixteen, "a teacher in the Sunday School of the Saints at Chalford Hill, Gloucestershire."

At the time of which Elder Crook wrote, he was about thirteen years of age. With his family and other members of the Church, he attended meetings in an upstairs room in Bury Street Chapel, Bolton, Lancashire. He recalled that a Sunday School was held also as early as 1843, but one held in 1844 he was unable to forget.

About August 1, Brother Crook wrote, he went to the chapel at one o'clock for Sunday School, held in a downstairs room. He gave the name of the superintendent. At two o'clock, after the Sunday School, the group went upstairs to the other meeting. All were stunned to see the stand covered with black crepe, "in memory of the martyrs, Joseph and Hyrum Smith." Since the prophet and patriarch were killed on June 27, about five weeks were required for word to reach the British Isles.

GROWTH OF MISSION SUNDAY SCHOOLS

If the date of the first Mission Sunday School is not now available, there is yet a wealth of material which shows how the program has covered the earth.

In the article to which reference has already been made, President McKay told of his experiences in 1922 while visiting the missions of

the Pacific. In all of them, Sunday Schools were active. In Tokyo, Japan, on Christmas Day he had attended a Sabbath School in which 98% of those present were non-members. Brother McKay visited schools in New Zealand, Samoa, Tonga, and Tahiti, and in the Australian cities of Brisbane, Sydney, Melbourne, Hobart, and Adelaide.

The Southern States Mission has always been especially active in Sunday School work, as have the missions of England, Switzerland, Holland, and Germany. One of the most faithful and productive mission schools is that in Fredericks-havn, in the Province of Jutland, Denmark. It was organized November 20, 1881, by Elders Simon Christensen and J. P. Jensen, and through the years has sent converts and friends by the score to Zion.

The first Latter-day Saint Sunday School in San Francisco was held August 6, 1893. On January 8, 1899, Minneapolis joined the ranks of cities having "Mormon" Sunday Schools. The sister city of St. Paul followed on August 5, 1900. In 1923, a Sunday School was organized in Linden, South Africa, made up of a group of Boers, those sturdy Dutch who have been so important in the history of South Africa. In 1925 there were eight Latter-day Saint Sabbath schools in Norway. One of them, that at Arendahl, was officered entirely by women, as there was no one there who held the priesthood.

In 1926 there were fifty-one Sunday Schools of the Church in the

Northwestern States Mission alone, so rapid had been the expansion of the program in that area. President McKay declared in his report that in 1922 there were 753 Sunday Schools in the missions, with five thousand officers and teachers.

In 1942, in spite of the war, there were still seventy Sunday Schools in operation in Great Britain. The Saints there carried on the work alone and took occasion to reaffirm their faith in the leaders in Zion and their loyalty to them.

Reference to the records in the Deseret Sunday School Union Office shows that in 1947 there were 55,390 members enrolled in Mission

Sunday Schools, with an average attendance of 33,030.

THE MISSION SUNDAY SCHOOL AT WORK

A single illustration will suffice to show the place of the Sabbath School in the mission field and the work it does.

In 1897 a nine-year-old girl, returning from a visit to a neighboring town, found that two strange preachers had recently been among her people near Monroe, Louisiana. Those Mormon missionaries did not stay long, and four years passed before any others came.



Level Hill Sunday School class, North Louisiana District. S. S. Superintendent, Errin E. Rugg, is acting teacher.

The next two to appear baptized a number of converts. The young girl, Louella, was the third one of these. For years afterward, meetings were held there only when missionaries called.

Louella married James S. Smith, after once telling him he would have to choose whether to give her up or take her as a member of the Church. Mr. Smith eventually "fought himself into the Church." By that time there were about fifty members in what was known as Union Parish.

In 1931 a Sunday School was held in a home; then the members began to realize they needed a chapel. Brother Rugg donated the top of a hill near his home. Brother James Smith got the Parish Jury to grade it off. In 1940 construction was begun on the building. The first meeting was held in it in January, 1941. The chapel was completed on June 5, 1941. Brother Smith named it Level Hill Chapel. It was so dedicated on October 30, 1947, by President Oscar A. Kirkham.

There was no branch. For years the mission records kept an account of the Farmersville Sunday School in Level Hill Chapel. Recently the members wanted the name changed from Farmersville to Level Hill; and President Glen G. Smith, of the Texas-Louisiana Mission, made the change. At present a Sunday School is held each Sunday; priesthood, Relief Society, and sacrament meetings are held every other Sunday.

Some time ago one of the missionaries asked the members for

their opinions on the value of the Sunday School. Here are a few representative answers.

Sister Euna Rugg, the newest member: My Sunday School has aided me in teaching my children to be kind as well as reverent.

Billy Joe Rogers, age ten: When I get up to make talks, I understand the gospel more.

Louella R. Smith, "mother" of the Sunday school, and oldest of the group: To me the Sunday School is the salt of our life.

James Monroe Rogers: I am a non-member. I hope soon to embrace the gospel and understand better the principles it teaches.

Mrs. James M. Rogers, Errin Rugg (Sunday School superintendent), Mayne Rogers, Nelma Fay Kennedy, age nine, Patsy Rugg, age ten, Raymond R. Rugg, and Lessie R. Kennedy also bore sincere testimonies concerning the value of the Sabbath School.

THE HOME SUNDAY SCHOOL

One of the most noteworthy developments in the missions is the Home Sunday School. In outlying districts where missionaries seldom go and where members of the Church are so sparsely settled as to make branches impracticable, Sunday Schools are now held in homes, by members of families or with neighboring families getting together. This shows at once the care and adaptability of the Church, in which none should be neglected.

The Southern States Mission has been one of the most active in this

work. A letter from Brother Merrill D. Clayson, of the Granite Seminary, for some years president of that mission, gives some interesting details concerning the Home Sunday School. Brother Clayson writes:

"I am sold 100% on this movement, because it was by this medium that we reached and trained one third of the twenty thousand saints in the Southern States Mission. After they embraced the Home Sunday School movement, the people in the scattered areas increased their tithing and fast offering and general moral standing, as well as the number of ordinations to the priesthood."

In 1947 the following missions reported the operation of Home

Sunday Schools: Argentine, Australian, British, California, Canadian, Central States, East Central States, Eastern States, Hawaiian, New England, New Zealand, North Central States, Northern California, Northern States, Northwestern States, South African, Southern States, Swiss-Austrian, Western Canadian, and Western States. Their combined Home Sunday School enrollment was 2033 in 272 schools.

From the foregoing discussion it can readily be seen that many people in the far-flung regions of the earth are heeding the call of those who were instructed, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

STEPHEN L RICHARDS

(Continued from page 370)

their children. He has taught the reciprocity of consideration and respect which must run from parents to children and from children to parents, if the highest ideal of family life is to be achieved. To him, the eternal duration of the family relationship, binding the members together in an indissoluble unit which is perpetuated beyond the grave, would seem to be one of the most attractive and comforting doctrines of the restored gospel. He glories in being the father of a large family, which

is his chiefest pride. His voice has been often raised in fervent appeals to young and old to come into the active service of the Church and accept its doctrines, obey its ordinances, and live its teachings, as the means of assuring to themselves the anticipated joy of an abode with the righteous in our Father's kingdom. To this consummation he believes the Sunday Schools to be consecrated and he has striven to mold and shape and fashion them to this glorious end.

Early Sunday Schools in the Mormon Colonies of Mexico

THOMAS C. ROMNEY

SOON after the establishment of the Latter-day Saints in the valley of the Great Salt Lake, it became the policy of President Brigham Young to call certain prominent families to locate in regions far removed from the populous centers, that the borders of Zion might be enlarged and strengthened.

Colonies were planted in some of the most inhospitable sections imaginable, where even the scantiest living could be had only through a skillful use of both brain and brawn. The chief aim in the mind of the great colonizer was the development of Latter-day Saints rather than encouragement in the accumulation of wealth. He felt that faith and character were best developed in the exacting and gruelling experiences of a frontier environment. Thus, colonies were established at an early date from the Salmon River on the north to Apache County in Arizona on the south, and from the continental divide on the east to the Pacific Coast.

Expansion into the Republic of Mexico, however, resulted from a violent and widespread persecution raised against Latter-day Saints be-

cause of a religious belief and practice. In the United States they could get no respite from this persecution; that relief could come to them only in a foreign country.

In the vanguard of that migration could be found the names of those who ranked high in the service of their church and to whom their religion was dearer than life itself. Those who later followed were of the same mettle, and they were impelled by the same motive as those who had preceded them over the boundary line.

The first group to enter Mexico in quest of a new home arrived at La Ascension, a port of entry into the State of Chihuahua, in the month of February, 1885, and on March 4 of the same year this band of exiles was joined by a company under the leadership of Apostle Moses Thatcher and Alexander F. Macdonald, president of the Maricopa Stake in Arizona. Two days later the camp was augmented by the arrival of other colonists, chiefly from Snowflake, Arizona.

The first temporary camps organized were adjacent to La Ascension, about sixty miles south of Deming, New Mexico. The early

arrivals were of limited means, their accumulations having been dissipated during the years of persecution that had dogged them in their native land. The question of a livelihood was, therefore, of prime importance. Having no means with which to make purchases of land for cultivation, they were under the necessity of locating where land was obtainable under lease contracts. This resulted in the establishment of camps not only in the vicinity of La Ascension but also deeper in the interior, as far as the Mexican town of Casas Grandes, sixty miles southwest of La Ascension.

Six weeks after the first Mormons crossed the international boundary line, there were 350 of their number in the country which was to be their future home.

In all of the several camps of the saints, religious services were held each Sabbath day, usually two in number—a sacrament meeting and a Sunday School. At these services, particularly the Sunday School, it was customary to have in attendance nearly one hundred per cent of the people in the encampments. These assemblages furnished opportunity not only for religious expression but likewise for social contacts, so much needed under conditions barren of recreational facilities.

The only shelters of these early colonists consisted of wagon boxes and improvised lodgings made by planting posts in the ground. Canvas was fastened to the posts to

form the walls. Cottonwood and willow branches provided the covering. Fortunately, these people were in a land with mild climate. Later, stockade and adobe houses with mud roofs supplanted tents and wagon boxes. These were an improvement in some respects; but during torrential downpours, so prevalent in northern Mexico during the rainy season, the water trickled through the relatively flat mud roofs for several days following the storm.

Generally speaking, the Sunday Schools and other religious gatherings were held in open spaces because of the lack of suitable buildings. Sometimes the services would be held under the shade of trees with nothing for the audience to sit on except logs and such boxes and wash benches as could be collected from the various families comprising the camp. At other times, the Sunday Schools would convene in rude boweries hastily constructed from the branches of trees and underbrush, which served as a protection from the sun but which were useless in case of a thunderstorm.

Under such conditions, class work would be difficult if not quite impossible. The exercises would largely consist of a group program of song and speech, following, of course, the administration of the sacrament.

In some instances, those in charge of the Sunday Schools in the very early days served on temporary appointments. It was not

EARLY SUNDAY SCHOOLS IN THE MORMON COLONIES OF MEXICO

uncommon for the superintendent to act without assistants. However, it was customary to have someone record the minutes of the meeting, and one of the number would conduct the singing.

It must be said to the credit of those people that one of the first buildings in each community was one in which they could assemble for religious worship and in which they could enjoy themselves in the dance and other forms of entertainment.

A typical example of this co-operative spirit, common to all of the Mormon colonies in Mexico, is seen in what took place in the founding of Colonia Juarez. Scarcely had the Saints halted at the townsite when they began to make preparations to care for the religious, social, and educational needs of the group. The first step was the calling of a public meeting where it was unanimously agreed to erect at once a community building that would serve the needs of the people in all group activities. A committee was appointed to draft a plan for the building and to supervise its construction. These preliminaries were attended to on January 9, 1886; and, on the 30th of the same month, the structure was ready for use. The records show that upon that date the first meeting was held in "the new meetinghouse."

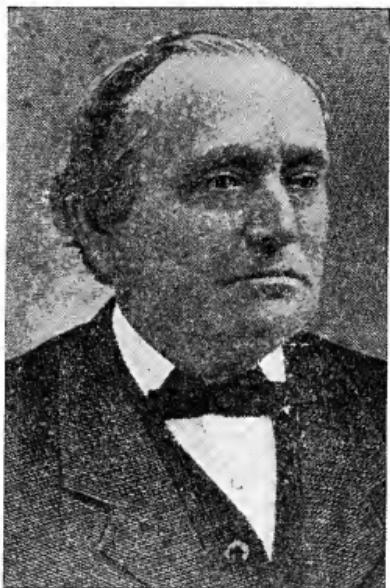
The brief time required for completion of the meetinghouse by a mere handful of people, consisting of thirty families, is in-

dicative of their industry as well as the simplicity of the building and its diminutive size. It was a stockade affair with walls formed of logs set on end, the interstices being filled with mortar, while the roof and floor were of mud. Its dimensions were 18 by 28 feet. The only furniture of which it could boast were a table, a chair, and benches made of slabs, supported by four legs and minus backs.

In this age of palatial structures, such a meetinghouse would seem contemptuous, but to those of the frontier, whose early years were spent in the school of adversity, and to whom the bare necessities seemed heaven-sent, that old stockade calls forth tender memories. It was within its hallowed walls that many of life's best spiritual lessons were taught and found lodgment in youthful hearts. As I recall those boyhood days spent in that stockade building in happy communion and fellowship with groups of barefoot boys and girls, under the inspiration of a sympathetic teacher, I am reminded that neither buildings nor equipment makes a good Sunday School.

As I relive the experiences in the Sunday Schools of those early years in Mexico, I cannot resist the temptation of comparing the elemental methods of instruction there in vogue with those of today. Then there were no lesson outlines prepared for the teachers, and they were left wholly to their own resources and ingenuity. I re-

call how one Bible served the entire group of about twenty adolescents. The teacher would have each



ERASTUS SNOW

class member read a paragraph from the New Testament. This routine would continue during the entire period. Seldom, if ever, would a discussion be entered into, or an explanation made by the teacher of any point of doctrine. The assumption was that each pupil should get the correct meaning of the text as it was being read, however haltingly it was done. Discipline under such a method, or lack of method, presented a rather serious problem, since a virile youth must have some way of expending his energy. While awaiting his turn to read,

he found ample time for mischief, usually annoying his seatmate, much to the amusement of the group, but to the dismay of the instructor.

Another condition subversive to good order was the fact that all classes must be held in one large room, separated only by factory curtains attached to wires overhead. Imagine the din and confusion occasioned by the several classes competing for a right to be heard. Some engaged in singing; others were intent on putting over a lesson either by lecture or the question and answer method; and still others, the younger groups, were playing games and indulging in other forms of amusement.

But the spirit of the Sunday Schools, despite the foolish pranks of a few of its young members and the confusion resulting from activity in the various classes, was wholesome and served as one of the most effective forces for good in the community.

The time came when members of the General Sunday School Board from Salt Lake City visited the Sunday Schools of the Colonies. Out of their visits came method and unification of effort that placed the Sunday Schools of Mexico in the forefront of the Church in their effectiveness.

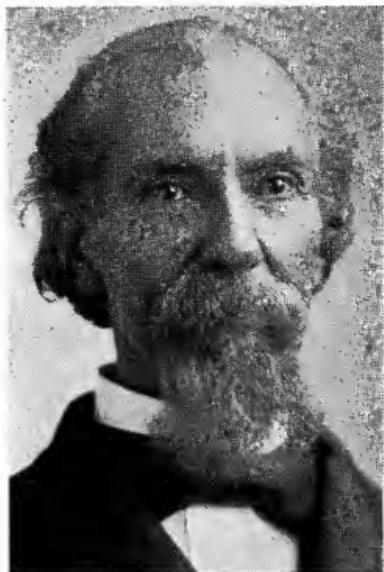
The Colonies of the Latter-day Saints in Mexico had a distinct advantage in the matter of leadership. From the founding of these settlements and over a period of

EARLY SUNDAY SCHOOLS IN THE MORMON COLONIES OF MEXICO

years, members of the Council of the Twelve were intimately acquainted with the conditions and needs of the people, since they were in direct supervision of the "Mexican Mission," as it was then known. Apostle Erastus Snow was looked upon as the spiritual father as well as a wise counselor to the colonists in material things. With them he shared the privations and hardships common to all, even living in a tent for a period of time. It was his intention to spend the last

malady that resulted in his death. His successor to the presidency of the Mexican Mission was Apostle George Teasdale, who brought his family to Mexico to occupy the house that had been erected for Brother Snow. Elder Teasdale, as was true of his predecessor, was a regular attendant at Sunday School; indeed, he was the teacher of the advanced group now known as the Gospel Doctrine Class. Fortunate were we who were privileged to sit under the sound of the voice of this worthy man, who was called to the apostleship by direct revelation.

He was a man of culture and refinement, whose early life and training were had in the busy marts of England. Yet he adapted himself to the new pioneer conditions of the colonies with remarkable skill. At the same time, he was not content to have his people remain in a state of quiescent non-progression, but urged the importance of seeking after all that is noble and beautiful in life. He placed great emphasis upon the doctrine of the Church that "a man cannot be saved in ignorance." This doctrine he preached constantly from the pulpit; and, in a still more tangible way, he urged the importance of improved facilities for the spiritual and secular education of the young. The old stockade building with its meager equipment had served a useful purpose in the days of poverty and hardship. Now that a fair degree of prosperity was at



GEORGE TEASDALE

years of his life as a resident of Colonia Juarez; and, with that in view, he made arrangements for the construction of a lovely home. But, before it was completed and while he was on a trip to Salt Lake City, he was overtaken with a

hand, a community had need for better school buildings and more adequate facilities for religious instruction and social development.

With these ends in view, an all-purpose adobe building was constructed at Colonia Juarez in 1888-89. To raise the funds required for its construction, a free-will community tax was levied, requiring all heads of families to contribute fifty dollars, while all single men beyond the age of twenty-five were to donate twenty-five dollars. It was felt that such a structure would meet the needs of the colony for years to come; but, with the natural increase in population and the comparatively rapid influx of immigrants, it was but a short time, indeed the following year, until more space was needed. Accordingly, another building of equal dimensions, except that it had two stories, was added to the former building. With ample room, it was now possible to group the children into classes, to which but little attention had been given in the past.

With the growth in population and an expansion of territory, the General Authorities of the Church deemed it advisable to institute a more advanced form of ecclesiastical government. A regular stake of the Church was therefore organized on December 9, 1895, with headquarters in Colonia Juarez. The man called as stake president was Elder Anthony W. Ivins, later to become a member of the First

Presidency of the Church. Under his able administration, the work of the Lord in Mexico made great advancement. The number of colonies comprising the Juarez Stake were eight, six of which were



ANTHONY W. IVINS

in the state of Chihuahua, namely, Juarez, Dublan, Diaz, Chuichupa, Garcia, and Pacheco; the other two, Oaxaca and Morelos were in Sonora.

President Ivins chose for his counselors Henry Eyring and Helaman Pratt, a son of Parley P. Pratt. Dennison E. Harris, one of the great educators of the Church, was placed over the Stake Sunday School organization. His assistants were John C. Harper

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A Sunday School Teacher with a Flair for Originality

BISHOP LESLEY GOATES *



NEPHI JENSEN

THE first Sunday morning of last year, Elder Nephi Jensen, gospel doctrine teacher of Columbus Ward of Granite Stake, gave his introductory talk pertaining to the course of study for the year, and made some pertinent remarks about his manner of teaching and the aspects of religion he would seek to emphasize.

On that occasion he made use of one of his pungent epigrams about teaching. "One point put over is worth ten points slurred over." He stated that it was the simple fundamentals of religion that have a here-and-now application, that are the most vital and most deserving of emphasis.

By way of stressing this last thought, he quoted George Bernard Shaw. "People know all about the

X. Y. Z. of things but do not know the A. B. C. of things."

"I am," said Elder Jensen, "in absolute accord with Shaw's conclusion. We waste altogether too much time speculating about such X. Y. Z. subjects as the distance from one degree of glory to another, and spend altogether too little time discussing the A. B. C. subject of how we can get into any glory."

I have sat at his feet in his Gospel Doctrine classes in two wards. During all of this time he has persistently sought in every lesson to make some one vital fundamental religious truth crystal clear, and he has constantly avoided the discussion of impractical speculative subjects.

*Bishop of East Mill Creek Ward and former superintendent of Granite Stake Sunday Schools.

Originality is one of his dominant characteristics. When President J. Golden Kimball set him apart for his first mission, he promised Elder Jensen that he should "be given original ideas and illustrations." He has written a number of original parables. Two of his best remembered parables are titled, "If I Be Lifted Up" and "The Jewel." Several of his parables have been published in *The Instructor*. The parable of the jewel was read at a union meeting of all the Protestant churches in Salt Lake City at Christmas time a few years ago.

His rare originality finds frequent expression in homemade definitions. He frequently quotes and devoutly believes in Plato's idea that, "He shall be to me a god who can correctly define." The following are a few of Brother Jensen's best remembered definitions:

"A contrite heart is a heart that breaks with the knowledge of the goodness of God and a yearning to become worthy of his love."

"Pride is paralysis of the soul."

"Love is the pure goodness of heart that finds its deepest joy in sacrificing to give joy to others."

"Purity of heart is the only fountain of youth."

"Spirituality is the liveliness of spirit, awakened by the quickening power of the Holy Ghost, that finds its greatest delight in the things of beauty, goodness and truth—the things of God."

His lectures abound in quaint humorous anecdotes and original epigrams, many of which have been

published in newspapers and magazines. The following are a few of his many laugh-provoking quips:

"People will do anything to get to heaven but be heavenly."

"Civilized people are those who have the most efficient methods of killing each other."

"A good time is a mad rush for nowhere and a hot dog and soda pop when you get there."

"A straight thinker is a fellow who can think straight about his own crooked thinking."

"The smaller the head, the more it swells."

A book of his humorous philosophy is in print under the title, "Fits of Wit." But it is as a teacher of fundamental spiritual truth that he has made his deepest impression on the minds and hearts of people. Several persons have been converted in his Sunday School classes and have joined the church. Four gospel manuals written by him have been used in the priesthood quorums throughout the Church. His *Missionary Themes, One, Two and Three* contain sermonettes that have been used by the priests in all parts of the Church in giving short sermons in Sacrament meetings. These collections of sermonettes have been sought after extensively by the missionaries in the mission fields. His fourth manual, *Fundamental Principles of Spiritual Progress*, was prepared for and used throughout the Church by the seventies.

He has written and had published a number of poems, most of them

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Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

HAPPY MEMORIES

"A Sunday School class alive with interest in the subject being taught, eager to take part, happy to learn, is one of the joyous scenes in life that cannot soon be forgotten by either pupil or teacher."

—Bertha Irvine, *The Instructor*,
July, 1940.



SKILL AND JOY

"Not all may reach the highest skill in teaching. All, however, can improve their skill and win joy in the service."

—Howard R. Driggs, *The Master's Art*,



RIGHT SPIRIT

"Prayer meetings are highly recommended as a means of getting the officers and teachers in the spirit of the Sunday School work before the school begins."

—Milton Bennion, *The Instructor*,
Jan., 1939.



GREAT OBJECT

"The great object for which Sunday Schools are established is to make of our children, earnest, sincere and intelligent Latter-day Saints—nothing short of this. To fill their hearts with love for God and his work. To inspire them with faith in the Gospel. To make the Gospel a part of their life, of their whole being."

—George Q. Cannon, *Juvenile Instructor*,
Dec., 1897.



MODEL

"The teacher is looked upon by the child as a model."

—Rose Wallace (Mrs. John F. Bennett),
Seventeenth Ward Union Meeting,
Oct., 1889.

David A. Latimer

EZRA J. POULSEN

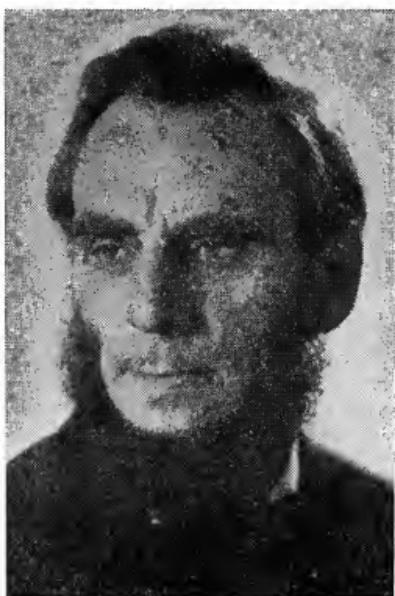
PERHAPS, in some Fourth of July parade or other patriotic occasion, you've seen a tall man with a beard representing Abraham Lincoln. You were very likely impressed by the close resemblance to the great Emancipator if the experience occurred in Salt Lake City. You might well be, for David A. Latimer, 271 Kensington Avenue, who for fifteen years has played the Lincoln role and read Lincoln speeches, really looks the part.

This is only one of Brother Latimer's achievements, however. For forty-four years he has taught Sunday School classes, as well as those of other auxiliaries. And he's still at it. This performance seems somewhat of a record, not only in years, but in versatility, since he's taught all age groups from the tiny tots to adults, and at one time was actively teaching in all the organizations except the Primary.

Starting in the Nephi North Ward, where he lived at the time, Brother Latimer began teaching his first Sunday School class in 1905. From that day to the present, he has continued in this kind of work, the last 25 years being spent in the Whittier Ward, Salt Lake City. In addition to his teaching, he has often functioned as chorister.

Years ago, Brother Latimer taught Sunday School in the little branch at Lark, Utah. At another time, he taught at nearby Bingham,

and later at Riverton. During those days he learned one of the lessons every pioneer teacher has had to



DAVID A. LATIMER

learn — how to make the best of limited facilities. He knows what it is to teach with several classes in one room, separated only by a curtain. He has often had to improvise equipment, and find lesson material the hard way, going miles to get books and illustrative material.

A prominent church official, who has been in Bro. Latimer's

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Food, Nutrition, Health, and Efficiency

DR. ELFRIEDE FREDERICK BROWN

II. VITAMINS, ESSENTIAL CONSTITUENTS OF A GOOD DIET

ALTHOUGH vitamins can't be labeled as the "most important nutrients of all," as some have enthusiastically declared, their importance far surpasses what might be expected of the unusually small amounts needed by the body. Vitamins contribute no significant material substance or energy to the body, but what potent catalysts of life processes they have proved to be! How different they are from proteins, fats, carbohydrates, and minerals. All the various nutrients are needed, each to help the other, and together to create a sum total effect that means life, health, and happiness.

In the United States, people have thoroughly proved their interest in vitamins. A few years ago, the vitamin business was reported to be a two-hundred-million-dollar business. In fact, vitamins were the largest single selling item in the drug business that year. Vitamin sales were equal to the combined sales of laxatives, dentifrices, and hair tonics. Remember, vitamins are not sold just by drug stores, but also by mail-order houses, department stores, dime stores, and gro-

ceries. At least one in three housewives reports that she uses vitamins or they are used by other members of the family. Nearly everyone has at some time taken vitamins in one form or another.

Now, what of this almost universal use of vitamin concentrates? Should we all be assuring adequate nutrition by using a pill, tablet, capsule, mixture, or concoction, the more potent the better?

Experiments were conducted by two doctors who were interested in the effect of vitamin concentrates on healthy persons. They chose a large number of persons in a hospital, including nurses, internes, doctors, medical students, and ambulatory patients and divided them into five groups. All groups had the same diet—a good average American diet. Four groups were given vitamins in tablets produced by the army. The fifth group was given "dummy pills" made of a little sugar. At the end of the experimental period of 30 days, the same beneficial effect was noted in all groups. The headline for one report was "Dummy Pills Beneficial." Fortunately, the usual vitamin pill

is harmless—but if unnecessary to the individual's nutrition, how uneconomical!

One point always worthy of stress and never to be underestimated is that a normal healthy individual can obtain all the necessary nutrients, including vitamins, from a good diet. By good diet we mean one which contains varied foods, representatives of the various groups, including milk; meat or poultry or fish; eggs; green, yellow and other vegetables; potatoes; fruits, including citrus fruits; whole grain cereals; butter or fortified oleomargarine; and other foods to furnish calories.

A haphazard diet, bolstered by vitamin concentrates is inadvisable. Such a diet is likely to be lacking in some vitamins or essentials as yet unknown. Regular eating of good combinations of foods in sufficient quantities can be relied upon to contribute all necessary nutrients. If one has sufficient purchasing power, if he can market sensibly and prepare to good advantage a variety of foods, there should be provided in his diet sufficient energy producing materials, proteins, minerals, and vitamins. Vitamin preparations can never take the place of food.

Although a satisfactory diet is the best way to obtain good nutrition, there may be circumstances making it practical to use vitamin supplements. Vitamin preparations may be used to good advantage to supplement unsatisfactory diets, such as those in some of our war-torn areas where many foods are unavailable;

in restricted diets, such as those followed during certain illnesses, surgery, convalescence, ulcers, diabetes, and others; in special diets of food faddists; and in infant feeding. For those known to have materially increased needs, extra vitamins may prove beneficial, for instance, in hyperthyroidism, fever, pregnancy, lactation, or during periods of unusually great physical exertion. Large doses of the vitamins are prescribed in treatment of vitamin deficiency symptoms and as drugs. Therefore we might say vitamin preparations do have a particular important use, but they should be used upon the advice of a physician.

In spite of the fact that many are known to be aware of vitamins or are even taking vitamin concentrates, we are told that the state of nutrition of our people is distinctly in need of improvement. The deficiency states are mostly chronic, increasing in frequency and severity with age and poverty. Levels of ascorbic acid (Vitamin C) found in the blood indicate poor Vitamin C nutrition in 5.5% to 85% of the population. As measured by gross symptoms, Vitamin A deficiency occurs in 7 to 60 per cent of the population. Wiehl and others, in reporting a study of New York City children, have said that, in the low income group, three fourths of those examined showed Vitamin A deficiency, three fourths showed some degree of riboflavin (one of the B vitamins) deficiency, and one half had low plasma ascorbic acid (Vitamin C) values. Dr. Thomas

Parron Jr., Surgeon General of the U. S. Public Health Service, says "Forty per cent of the people of the United States aren't getting an adequate diet. They lack especially Vitamins A, B, and C."

During the war period, the chief deficiencies in the diet of American defense workers appeared to be in the water-soluble vitamins, B and ascorbic acid; and these vitamins were linked with mental and physical fatigue, respectively. A large industrial plant in the middle West, during the summer of 1941, dispensed tart lemonade to its employees. This was to increase fluid intake and offset the Vitamin C loss by perspiration. Favorable increased work output resulted from the plan.

College students are sometimes poorly nourished. Of 3,432 women college students in six institutions in the North Central States during 1936-1940, the following percentages had diets containing less than seven servings per week of the foods listed:

Whole grain products	66%
Citrus fruits	57%
Green and yellow vegetables	40%
Milk	29%
Meat	40%

One survey in the far West showed that 41 per cent of the people did not eat citrus fruits, tomatoes, or greens; 28 per cent left out dairy products; 24 per cent, leafy and yellow vegetables; 7 per cent, other vegetables and fruits; 14 per cent, meat, fish, and poultry; and 3 per cent, whole grain or enriched cereals. When these food groups are

left out, vitamin intake is necessarily low. Many studies indicate that our people need more protective foods, fruits, vegetables, and dairy products. Although whole grains were not originally classified with the protective foods, inclusion of the cereals also will protect against deficiencies.

Inadequate or relatively low levels of intake of various vitamins are sure to affect the health. Vitamins are so essential to various processes and functions of the body that their insufficiency is accompanied by body changes and abnormalities. Vitamins have, in general, the capacity of regulation of body processes.

Some of the reasons vitamins are important to the bodily condition of everyone might be summarized as follows:

They:

- (1) promote growth,
- (2) aid absorption,
- (3) aid in utilization of food-stuffs,
- (4) aid in release of energy (act as part of enzyme systems essential for tissue respiration),
- (5) aid in calcification,
- (6) aid in maintaining normal glandular functions,
- (7) aid in formation and maintenance of epithelial and endothelial tissues,
- (8) regulate gastro-intestinal motility,
- (9) aid in function of visual purple,
- (10) stimulate appetite,
- (11) are essential for reproduction and lactation,

- (12) are essential for normal functioning of nerve tissue, and
- (13) help to increase the life span.

Study of the enumeration of good and poor sources of the vitamins clearly explains why it is suggested that there be two servings of vegetables, one of them green or yellow, in the diet each day; why one should have two servings of fruit, one of them citrus or tomato; why one should eat whole grain cereals, butter or fortified oleomargarine, milk, and meat, poultry, fish, or adequate substitutes.

These foods furnish needed vitamins; none of them should be left out of the diet. Whole grain cereals are advocated; yet few people eat them. If people use little whole grain food, enrichment of white flour, at a cost of about twenty cents per capita, is relatively cheap insurance for Americans against deficiencies of the nutrients found in unprocessed cereals. It is possible to apply thiamine (B₁) and other factors such as riboflavin (B₂) and niacin, through a spray treatment of breakfast cereals that have undergone processing unfavorable to retention of natural vitamins. Use of fortified oleomargarine assures a good Vitamin A addition, and Vitamin D of irradiated milk may be of particular value to children.

Still another source of vitamins is synthesis in the body. Some vitamins may be synthesized in the body by microorganisms normally inhabiting the body. Biosynthesis may occur as a function of tissues or as a product of microbial action

inside or outside the body. This fact does not imply vitamins are then not needed from food, although it may be that in the presence of active synthesis lesser amounts of vitamins than otherwise may be required from foods.

Granting that there is a vital need for vitamins and knowing what are the good sources of each vitamin, there still are problems in supplying the necessary amounts of these essentials. Only those vitamins count toward good health that actually get into the body. The sun travels 90 million miles to aid plant growth; animals build stores of vitamins. If foods then are not prepared with a minimum loss, the diet may be lacking, even though all the food groups are represented in the daily diet; and the sun, plants, and animals have all done their work well.

Some vitamins have a peculiar way of escaping quickly from their original habitat, whether it be in oranges, beans, or cabbage. It is important that we realize that methods of storage and preparation may be the means of retaining or losing color, flavor, aroma, texture, and, most important of all, nutritive value. Fruits and vegetables are vast storehouses of vitamins, but the sooner they are used after gathering the greater will be their value. Most of these foods should be washed, then stored in a closed container in the refrigerator.

When it comes to preparation, nutritive losses result from peeling, from cutting and cooking in small pieces, and from poor cooking

FOOD, NUTRITION, HEALTH, AND EFFICIENCY

VITAMIN SOURCES

Vitamin	Excellent or good sources	Poor Sources
Thiamine (B ₁)	Lean pork, liver, heart, legumes, green peas, nuts, whole grain or enriched cereals, leafy green vegetables	Processed cereal, fresh fruits, most vegetables, dried fruits
Riboflavin (B ₂)	Liver, milk, cheese, eggs, legumes, leafy vegetables	Fresh fruits, processed cereals and cereal products
Niacin	Liver, heart, peanuts, tuna fish, salmon, whole wheat, meats	Milk, eggs, cheese, fresh fruits
Pantothenic acids	Egg yolk, liver, kidney, heart, chicken, snap beans	Pears, apples, peaches, cheese, processed cereals
Biotin	Liver and other internal organs, meat, poultry, dairy products, corn, peas	Cereals, fresh fruits, most vegetables
Inositol	Wheat germ, beef, oranges, whole grain, cabbage, cauliflower	Fish, milk, cheese, bananas, apples, pork, eggs
Folic Acid	Liver, green vegetables, bananas, wheat germ	Fish, rice, oranges, strawberries, lean meat, root vegetables, tomatoes
Ascorbic Acid (Vitamin C)	Citrus fruits, most fresh fruits, green and yellow vegetables, tomatoes	Cereals, legumes, meat, poultry, fish
Vitamin A	Liver, liver oils, kidney, egg yolk, milk and milk products, fortified oleomargarine, green and yellow vegetables, fruits	Cereals and cereal products, legumes, meat, fish
Vitamin D	Fish liver oils, irradiated ergosterol and other concentrates, irradiated milk, egg yolk, exposure of body to sunlight	Foods in general
Vitamin E	Vegetable oils, corn oil, cottonseed oil, peanut oil, wheat germ oil, lettuce, alfalfa, greens, whole grains	Milk, eggs, meat
Vitamin K	Hog liver, alfalfa, cabbage, spinach, kale, cauliflower, green leaves, menadione (synthetic)	Meat, legumes, cereals, cereal products

methods. To discard the green outer leaves of lettuce and cabbage is to discard some of the most nutritious parts. Tender green beet and turnip tops, which actually have a higher nutritive value than the roots, should not be tossed away as waste.

In cooking vegetables "Heat, air, water, take their toll; keep all three well under control." Cook as short a time as possible in relatively small amounts of water; and, when possible, covered, to cut down destruction by heat, solution of vita-

mins, and oxidation. Stirring, crushing, sieving, mashing, and similar procedures increase oxidation of vitamins present in the food.

The story of vitamins is still incomplete. There are antagonists to vitamins, antivitamins, and also many factors seemingly working against us in our procuring adequate amounts for optimum nutrition. We still must admit that neither the most satisfactory level of intake nor the optimum retention at any age is known with certainty. Individual

—more on page 397

New General Board Member

WITH the approval of the First Presidency, Elder Asahel D. Woodruff, son of Elias S. and Nellie Davis Woodruff, became a member



ASAHEL D. WOODRUFF

of the general board of the Deseret Sunday School Union in June of this year.

His late father served sixteen years as bishop of the Forest Dale Ward, having been released from this position to become president of

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the Western States Mission. Later he was president of the Central States Mission and manager of the Church printing plant at Independence, Missouri. Some years before, he had been general manager of the Deseret News and was, therefore, familiar with the printing business.

After attending public schools, Asahel Woodruff graduated from the L. D. S. High School, later attended both the University of Utah and Denver University, and received his bachelor's and master's degrees from Brigham Young University. After receiving his Ph.D. degree in educational psychology from the University of Chicago in 1941, he served for one year as the first director of the L. D. S. Institute at Weber College at Ogden. He had already taught seminary at Escalante, at Fillmore, and at Price, where, in 1937, he was the first principal.

Brother Woodruff has filled a mission in the Southern States, where he was, for one year, president of the Kentucky District, and has held numerous church positions in the wards and stakes of Utah and Chicago, and in the branches of Independence, Missouri; Denver; and New York.

He has recently been president of the Seneca District of the Eastern States Mission, 1944-1947; first counselor to the president of the

NEW GENERAL BOARD MEMBER

Eastern States Mission, 1947-1949; and director of leadership training, Eastern States Mission, September, 1948 to June, 1949.

In 1930, he married Eva Mildred Stock; they have two children, Gaile and Carolyn.

He is a member of Phi Delta Kappa (educational fraternity), Sigma Xi (national scientific fraternity), and the American Association for the Advancement of Science.

Recently, at Cornell University, he has been professor of educational psychology, director of the bureau of educational research and service,

and director of the university testing service. He is the author of the text *Psychology of Teaching*, and has had published in professional psychology journals many articles on psychology of human motivation.

Having resigned his position at Cornell to accept an appointment in his native state, he is now dean of the graduate school of the B. Y. U.

On the general board, Brother Woodruff has been assigned to the teacher training committee and to the position of chairman of the newly established Department of Family Relations.

—Clara Peterson Tanner

EARLY SUNDAY SCHOOLS IN MEXICO

(Continued from page 386)

and Sullivan C. Richardson, with Joseph C. Bentley as secretary. Under such leadership, the Sunday School work went forward with increased rapidity, and attendance was in the forefront of the Church.

The Saints of the colonies are to be congratulated on the splendid condition of their present Sunday Schools. In percentage of attendance, they are among the leaders of the Church. Their stake union

meetings are remarkably well-attended, when account is taken of the widely separated condition of the settlements and the rough and mountainous roads over which many of the people must travel to attend these meetings. General board members who make visits to these colonies return with flattering reports of the Sunday School work done there, and I have heard them refer to the people as the "salt of the earth."

FOOD, NUTRITION, HEALTH, AND EFFICIENCY

(Continued from page 395)

variation and varying needs make it difficult for us to be sure all is well in our vitamin nutrition. The most sane procedure is to eat a varied diet each day, one containing many fruits, vegetables, meat or

meat substitutes, milk, milk products, and cereals. Then it must follow that the various vitamins will be well represented. Vitamin needs will be met.

Suggested Program for Ward or Branch Sunday Schools

*For One Sunday in September to Precede
October General Conference*

JUST preceding our general Sunday School conference program in April, at which time we paid tribute to former Sunday School leaders, we suggested that all wards and branches devote some time in their schools to paying tribute to their former leaders. Our October Sunday School general conference theme will be "Projecting into the Future." We have, therefore, suggested that wards and branches take advantage of the Centennial Year to pay tribute to their present Sunday School leaders and to view the opportunities which lie ahead.

The items suggested below should not interfere with the regular Sunday School class time. It is suggested that they take the time usually allotted to singing practice (10 minutes) and the two-and-one-half-minute talks (5 minutes).

Song: "Improve the Shining Moments" (3 minutes).

Talk: "Tribute to our Present Sunday School Leaders" (5 minutes). By the bishop or a member of the bishopric.

Talk: "Our Sunday School Opportunities" (5 minutes). By the bishop or Sunday School superintendent.

DAVID A. LATIMER

(Continued from page 390)

Sunday School class recently, said: "He is always well prepared. He never comes to class without an abundance of references, clippings, periodicals, and pictures."

Another of his students says, "Brother Latimer is skillful in the use of the blackboard. He seems to have an objective approach to

his subject, for he always has something on the board to guide you in your thinking."

David A. Latimer has written a little book entitled, *Opening of the Seven Seals and the Half Hour of Silence*. His faithful service has borne fruit in the hearts of thou-

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THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, General Superintendent; GEORGE R. HILL, First Assistant General Superintendent;

ALBERT HAMER REISER, Second Assistant General Superintendent

WALLACE F. BENNETT, General Treasurer; RICHARD E. FOLLAND, Executive Secretary

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Don B. Colton	Lorna Call Alder	W. Lowell Castleton
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Earl J. Glade	Alexander Schreiner	Addie L. Swapp	Wilford Moyle Burton
			Asahel D. Woodruff

Advisers to the General Board: Stephen L Richards and John A. Widtsoe

Superintendents

SEPTEMBER 18—DIME SUNDAY

THE traditional annual Dime Fund collection for the Sunday Schools has been set this year for the third Sunday in September (September 18).

In order to simplify the work of the stake boards and the general board and to unify the program all over the church, we hope that all ward superintendents will plan to make September 18 their Dime Sunday. But, if stake conference should interfere, or there should be some other good reason, the date may be changed, after consultation with the stake superintendent. We hope, however, that all collections will be completed before October 18. That you handle this problem as expeditiously as possible is also very important. Don't let your collections drag or delay your reports too long.

With good planning, proper announcements, and understanding cooperation of your teachers, the work should be completed on the Sunday following Dime Sunday; and your report and check should be in the hands of the stake superintendent before October 1. Let us remind you again that the general board does not furnish Dime Fund envelopes and has not done so since 1944. Most wards have been highly successful in collecting their fund without envelopes. Some have used plain envelopes. Some wards have canvassed their members, using this opportunity to invite every ward member to attend Sunday School. Whatever plan is used, we suggest that students be given credit by the teacher or secretary on the class roll book for the amount paid. The use

of the class roll will facilitate the checking of members who forgot their dimes.

The teacher must be very careful to stress the fact that the Dime Fund donation is entirely voluntary; and the check-up must not, in any sense, be used for public or private pressure on any student who may not wish to give the dime or may not be able to do so.

The Dime Fund collection is very important to the whole Sunday School system. It is important to the ward, because it will provide funds for the purchase of library books, teaching helps, visual aids, and other equipment so much need-

ed in every local Sunday School. For the stake, it supplies a minimum fund (not over one cent per capita of the stake population). And for the general board, the scope of its operations is definitely related to your success with the Dime Fund. It is the general board's principal source of revenue for traveling and other expenses.

See page 73 of the June, 1948 edition of the handbook for explanation of ward quota and manner of distribution of funds collected.

More power to you ward superintendents. May Dime Sunday this year be the most successful in the history of your school.

100 YEARS 100% ?

At the close of our Centennial Year Convention Season, it is interesting to note the many reports concerning enlistment work throughout the stakes. This very important work is found in almost every stage of development, from "just a decayed ruin," as one Superintendent expressed his problem, to the most progressive organization.

This year's convention program endeavored to develop the conviction that a well-executed Sunday School can set up a spiritual environment so impressive that it can carry over into the lives of individuals to modify them for good. How great, then, is our responsibility to bring our people in to partake of this spiritual environment.

At the beginning of our Centennial Year, we started a campaign for

a membership of 500,000. Thus far, many wards show no increase. But some teachers can answer that they have every member of the ward of their age levels attending their classes. What a thrill for a teacher to know that every Sunday, for her, is 100% Sunday!

Superintendents, can we make "100 years 100%" our slogan and put forth every effort and device to reach this goal on 100% Sunday this year?

We should like to send you placards, badges, etc.; but it is impossible to send so many thousands. Can you each do the job for your ward? Mere announcements from the stand reach very few people — seldom those you need to reach. An invitation, a card sent to each home, a

—more on page 407

Secretaries

ATTENDANCE TOTALS

WE note in checking the old monthly and new quarterly reports that sometimes secretaries do not record total attendance on special Sundays, as when Easter, Mother's Day, and Christmas Programs are presented. Even though classes are not held on these occasions, secretaries should count all persons in attendance and record the total in your minute books and later on your quarterly reports. Ofttimes it is infeasible to obtain the attendance according to classes, but sec-

retaries can indicate that a special program was conducted on the particular day by writing, for example, "Easter Program" in the vertical column of the report, where class attendances are usually given, and then recording the total in attendance at Sunday School that day.

Give your Sunday School all the credit it deserves — don't reduce your reported average attendance by failure to count those in attendance on special Sundays.

FORMS FOR SUSTAINING SUNDAY SCHOOL WORKERS

Again we remind secretaries that the Sunday School office provides, free, on request, forms for sustaining Sunday School workers at ward and branch conferences. Please in-

dicate the number of forms you desire, and direct your request to Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

LARGE LESSON CHARTS

We also remind you that we have on hand some of the large lesson charts, schedules of 1949 lessons. These charts may be used profitably by stake board members in checking

with ward teachers, as well as by ward superintendents. As long as the supply lasts, we shall be pleased to furnish these on request, free of charge.

DAVID A. LATIMER
(Continued from page 398)

sands of Latter-day Saints. Not only has he dramatized the life of Abraham Lincoln, he has demon-

strated by his own service the same love for his fellow men that Lincoln had.

Librarians

WHAT ABOUT IT?

THIS month we submit some problems that have been presented by librarians, with a few comments on each problem.

Problem: How can we get the higher classes to use the material we have in our library?

Comment: Have you ever asked the teacher of the Gospel Doctrine or The Gospel Message class to tell you just what aids he or she could best use? Or have you tried putting a few pictures together for illustrating next week's lesson and then passed them along to the teacher with a suggestion that he (or she) may or may not use them as he pleases? Certainly, lessons for adults can be enlivened with pictures, maps, or other aids. Notice how your daily newspaper, magazines that come to the home, and advertisers use pictures. Business executives now seem to use charts more than ever to get across their points. Tactfully encourage your teachers to use visual aids. You might suggest to the stake department supervisor that he stress the use of aids in his union meeting presentations and in his visits to your ward. An important thing for the librarian to remember is to work out a system for regularly distributing aids and then to follow it through without slip-ups. One of the best systems for doing this is distributing helps to teachers each Sunday after Sun-

day School; the helps should be for enriching lessons the following week. At the same time, the librarian can gather the aids that have been used in the lesson just completed.

Problem: We need a better system for filing our pictures.

Comment: The first essential in keeping pictures is to have a place to file them, one which can be locked, or which is in a room that can be locked, so that uninvited "raids" cannot be made on the file. One of the best places for pictures is a regular letter file cabinet. Such cabinets usually come with four drawers. They may be built by one of the classes as a special weekday project. Within the drawers, the pictures could then be classified. There could be a section for Old Testament pictures, another for Book of Mormon pictures, and so on. In each section, the pictures might be arranged chronologically or alphabetically, by whichever system you prefer.

Problem: Where can we get a copy of the recipe for making a hectograph for duplicating pictures?

Comment: In the *Librarian's Guide Book* (available at the Sunday School Office, 50 North Main Street, Salt Lake City, price 25 cents).

—Wendell J. Ashton

Music

HOW TO CONDUCT A SONG PRACTICE

VIII. Music in the Junior Sunday School (Continued)

THE motivation for a song is one of the most important steps in teaching it. Explain briefly the kind of song it is and its mood and purpose in the program. That is, is it a prayer to our Heavenly Father, or a song of praise and thankfulness for the seasons and beauties of nature, or a song of joy or fun for the special days and holidays, etc? A prayer song would have a different mood and would be sung quite differently from a song of the rain or the seasons. Make the children aware of the differences in moods and the different ways in which the songs should be sung. And above all, make them feel joy in singing.

Songs, as a general rule, should be taught without the piano. Let the accompaniment be a reward and an enrichment for having learned the song well. Even then, the accompaniment should be kept very simple and softly played, so that the children's soft, sweet voices predominate.

Children of the Junior Sunday School age group must learn songs by rote, and rote singing means singing by imitation. As the teacher sings, so will the children sing. Therefore, it is well for the teacher to use the light, clear tones she desires from the children.

The teacher should sing the song through several times without accompaniment so that the melody and words are clearly heard. Enunciating the words clearly is important. If there are words or phrases which might be misunderstood, explain briefly after the children have heard the song through a few times. (Do not teach the words apart from the melody.)

Let the children hum the tune with the teacher, filling in words and phrases as they can. Do this two or three times, and then let the group listen to the song again. The next time the song is sung, most of the class will be able to sing the tune and most of the words correctly. Encourage the children to hum or sing "Loo," as the group sings, if they don't know all the words. They will quickly learn the "hard parts" in this way.

If a song is long, the teacher's singing the first part of a phrase and the children's completing the phrase speeds up the learning process.

If a song is very long, the teacher may sing a phrase and the children, repeat each phrase after her. However, it is better not to break

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Sacramental Music and Gem for September and October

Prelude

Moderato con moto

Gerrit de Jong, Jr.



How great the wisdom and the love
That filled the courts on high,
And sent the Savior from above
To suffer, bleed, and die.

Postlude



Ward Faculty — Teacher Improvement

FOR OCTOBER: TEACHING—A LEARNER CENTERED PROCESS

NORMAL children and adults have a genuine appetite for learning. Human beings are born equipped to make themselves an integral part of the life they lead, through certain inborn drives to activity such as the urge to satisfy curiosity, to relive experiences which are vital to life, to discuss and share experiences, and to be on-the-go physically. Young children ask for learning through such questions as "What is it?" and "Why is it?" or "How is it done?" as they attempt to explore tangible things in the world; older learners explore the realm of ideas as they ask "Why is it so?" and say "It seems to me." In the Doctrine and Covenants we read an admonition to all who would reach into the lives of others to help them live; it says, ". . . Treasure up in your minds continually the words of life, . . ." (Doc. and Cov. 84:85.) It is this understanding which gives power to the teacher and which challenges the confidence of the learner.

What is Learning?

There is little basic controversy as to what learning is. All theoretical announcements agree that it is a

continuous process of growth, resulting from persistent organization and reorganization of experiences. It involves, on the part of the learner, a constant adjustment to the ever-changing situations which he encounters. The meaning of new experience depends upon past experiences and past adjustments. These past experiences and adjustments in turn take on new and expanded meanings in the light of new experiences and adjustments; thus learning becomes the organization of experiences and is a continuous process.

Evidence is at hand to demonstrate clearly that children reason at an early age and that by about eight years of age the child can apply to other situations what has been learned in a special situation. Teachers will do well, however, in working with young children or any learner who is having a new and strange experience and is in need of clarification of thought to deal, in so far as possible, with simple problems, which have definite and concrete thoughts and understandable feelings. The approach to content through what is already in the

learner's mind and feelings helps him to identify himself and to see the relationship between his life and what he is learning.

The Purpose of Learning

The potentiality of man to enjoy, to use, and to create is so great that one has but to look about him to recognize the truth of the quotation concerning his likeness to his maker. However, life has its failures and the way is hazardous even when experience is based on thinking and foresight. There is much need for all human kind to have organized learning experiences which are aimed at:

1. The development of wider and deeper meanings.
2. An increased ability to do broader and more critical planning in solving problems of living.
3. The acquisition of desired attitudes, appreciations, and interests.

Learning is an Individual Experience

Based on a Personal Need

Life is individual, for we are so constituted as human beings that first and foremost we know how things appear to us and how we feel about them—understanding of the thoughts and feelings of others are interpreted in large part from this personal base. In planning a learning experience for a class, and in understanding the results of teaching effort, it is well for the teacher to remember that:

1. Each learner is unique.
2. Many things are learned simultaneously.

3. Peoples' interests are broad and varied.
4. Different class members will learn different things from identical experiences.
5. The development of the learner is a continuous process.

With these principles in mind, Joseph Smith's words concerning the teaching of the gospel take on new meaning and become a personal possibility; for the promise reads, ". . . every man shall hear the fulness of the gospel in his own tongue, and in his own language, . . ." (Doc. and Cov. 90:11.)

In conclusion, as teachers let us remember:

1. One learns best when he wants something.
2. One learns best when he needs something.
3. One learns best when he makes choices and participates actively in carrying out the purposes he has chosen.
4. One learns best when he gets something out of what is undertaken.

To the teacher, this means that in planning and teaching a lesson much attention is given to the needs and interests of individual class members; that varied illustrations are used to highlight a problem or idea; that a teacher varies her technique of teaching as she observes the effect of method on individual learners; and that she allows just as much individual and group participation as possible during the lesson period.

To teach the children of God the plan of life and salvation is the greatest teaching assignment one could undertake. As salvation itself is an individual matter, the understanding of the plan is also individual. Two great principles of guidance have been given teachers who would set out on this greatest assignment. They are: "Faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work," (Doc. and Cov. 4:5) and "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith." (Doc. and Cov. 88:118.)

Questions for Study:

1. What questions do your class members ask which indicate their desire to know, or to find out?
2. What incidents have happened in your class which illustrate the individual interpretation which learners place on what they see and hear?
3. What kind of questions or manner of teaching causes *your* class to think?
4. How do you help your class members use the principles of the gospel which you teach?

—Eva May Green

SUPERINTENDENTS

(Continued from page 400)

tag or button to wear are very effective means of promotion. The time element is especially important in our campaign. Let's start now! Today! The year is passing rapidly. We are far from our quota. Let's sell the Sunday School, never for-

getting for a minute that it's up to you and your teachers to make it a product worth selling to 500,000.

100 Years 100%

—Enlistment Committee

GENEALOGICAL PUBLICATION

Our attention has been called to the fact that many of our Sunday School teachers have been circularized and urged to promote the sale of *The Handy Book for Genealogists*.

For those who have been thus circularized, we suggest that you read the reply made by the Genealogical Society on page 18 of the July 3, 1949 issue of the Church Section of the *Deseret News*.

Teacher Training

LESSONS FOR SEPTEMBER AND OCTOBER

In the July issue of *The Instructor*, the Teacher Training Committee gave rather complete suggestions on the recruitment of teachers for the teacher training classes, the methods of class organization, and details incident to a successful beginning of the program for the coming year. Stake and ward superintendencies might review this article with profit as a check to see if everything is in readiness for the opening of the classes September 25.

The first lesson in the teacher training supplement, *Supplement to the Teacher Training Course*, "A Successful Beginning," is planned for the first class period, September 25.

The lessons and assignments for September and October are as follows:

September 25, Lesson 1
"A Successful Beginning"

October 2, General Conference

October 9, Lesson 2
"The Master's Art"

Theme: Thanks for our teachers who labor with care.

Texts: Driggs, *The Master's Art*, Chapter I; Wahlquist, *Teaching as the Direction of Activities*, pp. 11-13, 15-18.

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October 16, Lesson 3
"Jesus as a Divine Teacher"

Objective: To teach to the point of mastery the ten fundamental qualities mentioned as being responsible for the Master's power as a divine teacher.

Text: Driggs, *The Master's Art*, Chapter II.

October 23, Lesson 4
"In His Footsteps"

Objective: (1) To show that everyone is a teacher, (2) to prove that teaching is only a part of living, and (3) to illustrate the elements of teaching success.

Text: Driggs, *The Master's Art*, Chapters III and IV.

October 30, Lesson 5
"The Outcomes of Religious Teaching"

Objective: To emphasize the fact that religious teaching should result in certain changes in conduct which are advocated by the Church of Jesus Christ of Latter-day Saints.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter I; Driggs, *The Master's Art*, Chapter V.

—H. A. Dixon

References for October Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor.

R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means to Be a Latter-day Saint

Chapter 36. The Bible—a Sacred Book

Hugh B. Brown, "The Word of God," Church News, Nov. 8, 1947, p. 11. A brief discussion of the Bible.

Levi Edgar Young, "Archaeological Discoveries Illuminate the Bible," Era, vol. 47, March, 1944, pp. 144-145.

Levi Edgar Young, "The Book of Job—A Drama of Supreme Faith," Era, vol. 47, Feb., 1944, pp. 78-79. The Book of Job tells of God's dealings with man.

Chapter 37. The Book of Mormon — the Word of the Lord

Sidney B. Sperry, "The American Gospel," Church News, Jan. 18, 1947, pp. 10-12. Important gospel truths are found in the Book of Mormon.

Sidney B. Sperry, "The Concept of God in the Book of Mormon," Church News, Jan. 25, 1947, pp. 10, 12. The Book of Mormon increases our understanding of God.

Lucy G. Bloomfield, "And It Came to Pass," Era, vol. 47, March, 1944, pp. 174-175. Indian conversions through the Book of Mormon.

Sidney B. Sperry, "Some Universals in the Book of Mormon," Era, vol. 49, April, 1946, pp. 212-213. Important messages found in the Book of Mormon.

"Evidences and Reconciliations," Era, vol. 49, June, 1946, pp. 385, 414. The witnesses to the Book of Mormon remained true to their testimonies.

Charles A. Callis, "Testimony from the Book of Mormon," Era, vol. 49, Nov., 1946, pp. 700, 717. The Book of Mormon testifies of God.

LeGrand Richards, "The Book of Mormon an Aid to Testimony," Era, vol. 49, Nov., 1946, pp. 709, 748. The Book of Mormon helps church members to gain a testimony.

John Henry Evans, "Christ in the Book of Mormon," Instructor, vol. 79, Dec. 1944, pp. 579-583. An account of the appearance of the Savior to the Nephites.

John A. Widtsoe, "Evidences for the Book of Mormon," Church News, April 3, 1949, p. 23. Facts to support the truthfulness of the Book of Mormon.

Marion G. Romney, "The Book of Mormon," Era, vol. 52, May, 1949, pp. 283, 328-330. Reasons for reading Book of Mormon.

Chapter 38. Other Sacred Books to Guide Us

Sidney B. Sperry, "The Pearl of Great Price and Its Outstanding Teachings," Church News, Feb. 22, 1947, pp. 10, 12.

J. Reuben Clark, Jr., "Our Scriptures," Church News, July 11, 1948, p. 19. Latter-day Saint scriptures discussed.

Levi Edgar Young, "The Doctrine and Covenants," Church News, May 11, 1946, p. 10. Contents of the Doctrine and Covenants discussed.

Sidney B. Sperry, "Nature and Origin of Modern Scripture," Church News, Nov. 23, 1946, pp. 10, 12. The nature and origin of the Doctrine and Covenants and the Book of Mormon.

Sidney B. Sperry, "Light and Truth," Church News, Dec. 7, 1946, pp. 10, 12. The Doctrine and Covenants contains light and truth.

Sidney B. Sperry, "Doctrine and Covenants on Man and the Hereafter," Church News, Dec. 28, 1946, pp. 8, 12.

T. Edgar Lyon, "The Doctrine and Covenants and the Church, I. Its Place and Purpose," Instructor, vol. 84, Jan. 1949, pp. 10-14.

T. Edgar Lyon, "The Doctrine and Covenants and the Church, III. Its Origin and Growth," Instructor, vol. 84, March, 1949, pp. 115-118, 134. Historical facts.

Chapter 39. Our Parents

LeGrand Richards, "Parents, Priesthood Are Guides to Youth of Church," Church News, Oct. 11, 1947, pp. 18, 20.

Richard L. Evans, "The Spoken Word from Temple Square," Era, vol. 47, Nov., 1944, pp. 725-726. Discussion of our duty toward our parents.

Arthur Lee, "The Vitality of Parental Example," Era, vol. 47, Sept., 1944, pp. 561-562. Parents' obligations toward their children.

Richard L. Evans, "Parents, Children, and Authority," Era, vol. 49, May, 1946, p. 297. Comments on respect for authority.

"Strengthening Father-Son Relationships through Priesthood Activities," Church

News, July 28, 1945, p. 2. Value of father-son relationships stressed in talk by young teachers.

The Bishopric's Topic, "Respect and Love for Parents," Church News, Dec. 22, 1945, p. 3.

Virgil Hugh, "Strengthening Father and Son Relationships," Church News, Nov. 10, 1945, p. 1. Talk by deacon on desirable relationship between father and son.

Marilyn Hendricks, "Latter-day Saint Parents and the Home," Church News, April 3, 1948, p. 9. Discussion of ideal Latter-day Saint home.

LeGrand Richards, "Duties of Parents," Era, vol. 50, Nov., 1947, pp. 734, 781. Duties of parents outlined by leader.

Chapter 40. Our Ward and Stake Leaders

Marvin O. Ashton, "The Hard Way or the Right Way," Era, vol. 47, June, 1944, pp. 368, 411. Discussion of cooperation with our ward leaders.

Joseph L. Wirthlin, "Opportunities of Ward Teachers," Church News, Oct. 13, 1945, p. 9. Duties and opportunities of ward teachers noted.

SECOND INTERMEDIATE DEPARTMENT

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MUSIC

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up a song this way; do so only if it is long and difficult.

When the entire song is well-learned, it may be sung with accompaniment.

An effective way of teaching a rote song is by the use of pictures. Very often pictures can be found which portray the sequence of events or the "story" as given in song. Let the children hear the song through several times while the pictures are shown in "correct order." The children will then quickly be able to sing the song accurately and with enjoyment while looking at the pictures, be-

cause of the association the pictures have with the words.

Another effective teaching aid, which can be used as a song is being taught, is that of making a "pattern" of the melody. The teacher indicates the height or the depth of the tones by raising and lowering her hand. The children have to watch carefully to see which way the melody goes.

—Beth Hooper

(Next month's article will deal with music books which are available for use in the Junior Sunday School.)

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

SPIRITUAL GROWTH THROUGH MUSIC ACTIVITIES

Emotions Are Stirred and Thoughts Expressed in Song and Rhythm Activities

MUSIC is the language of the spirit; and children, being more spiritual than most grown people, thrive on it. They should have all they need, all they want of it, and we should make certain that it is the kind that nourishes their spirits."—Angelo Patri

Music in the Junior Sunday School plays a very important part in the spiritual growth of the young child. Outside of the home, Sunday School is probably the first place where the child has the opportunity to express himself emotionally and spiritually. Singing, rhythm, and listening activities are some of the first ways in which the young child can pour out his whole self. To each child, these music activities give some degree of immediate satisfaction. They are some of the most fundamental ways of satisfying the desire for participation in a group.

Children want to share in the activities of a group; and, through our music activities, we give them this opportunity. Little children usually respond to these experiences with little if any prodding. There is nothing else that will bring out a shy child as will a song or a

rhythm. That is why our music in the Junior Sunday School offers so much toward spiritual development —because it does give, to all the children and at an early age, these opportunities for participation and sharing.

Spiritual Growth Through Listening Activities

This participation and sharing can be developed in a variety of ways, through listening, singing, and rhythm activities. To the youngest children, the first participation is through listening. Children need to be taught how to listen and how to respond through their listening. Listening is relatively unimportant unless the listening is done actively and purposefully. The child who is directed in his listening through being helped to know how to listen and what to listen for will see beauty and meaning in the music and the texts of the songs he hears at Sunday School. These directed associations will carry over and help him all through his life. This holds true with all the music activities, singing as well as listening.

Spiritual Growth Through Singing

The greatest participation, of course, is in the singing of the songs. Here, the response is not only physical but spiritual as well. There are sermons in songs, and through the simplest songs can we touch the heart of a child. Small children can be directed and made sensitive to the messages, moods, and feelings of songs. Teachers have a great responsibility in choosing the right songs and in interpreting their messages to these young children. As the young child listens or sings, he may become so well-identified with the music that he recreates it, thus getting a great spiritual satisfaction from it. This identification and interpretation of the texts of the songs can do much toward helping the child become aware of and appreciate the beauties and blessings God has given us. Not only that; but, through the child's participation and proper interpretation of songs, he can be made to understand the gospel and gospel ordinances. Through singing and the process of identification, the small child comes very close to active participation in many of the Church ordinances which are "beyond" him in intellectual grasp.

Spiritual Growth Through Rhythm Activities

There is an opportunity for spiritual development through rhythm activities as well as through listening and singing. A feeling of rhythm is somewhat instinctive.

There is rhythm in nature and in music. It is not difficult to show little children the connection between simple bodily rhythms such as walking, skipping, running, etc., and the rhythms of nature and of all God's creatures. The children can express themselves by bodily movements created to express the meanings of some of the songs. Through these creative activities, each child can come to a greater understanding of the message of the music. "What a child can feel with his body, he can know with his mind." Also, these rhythm activities help the child to feel he is important and necessary to the group. In some instances, rhythms reach children who feel self-conscious in other phases of expression.

Musical experiences in the Junior Sunday School, whether they be rhythms, listening, or singing, should give our children feelings of spiritual togetherness, unity, good will and brotherliness toward all others, and, above all, a love of the gospel of Jesus Christ and its teachings. It is important that we as Sunday School teachers give our children positive attitudes towards the music of the Church, so that through the knowledge, appreciation, and understanding gained, the beauty of the world and of the gospel can be more fully realized.

—Beth Hooper

Next month's article will present a discussion of the spiritual influence of pictures and objects which may be used in the Junior Sunday School.

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 404.)

I will think of Jesus
And in His name I'll pray
That I may love and serve Him
Upon this holy day.

SUPPLEMENTARY MATERIAL

The following enrichment verses and singing games may be used as supplementary teaching material in any department of the Junior Sunday School.

Singing games are fun and lend enchantment to the beautiful world in which we live.

Pat-a-cake, pat-a-cake in the bright sun.
Bake me a pie, and bake me a bun.
Our cream's from the ocean, our sugar's dry land,
And the plums are the pebbles that grow in the sand.

Here we go up, up, up,
And here we go down, down, downy,
And here we go backwards and forwards,
And here we go round, round, roundy.

—Nursery rhyme

See-saw, sac-ra-down,
This is the way to Lon-don Town.
First go up and then go down;
That is the way to Lon-don Town.

—Old rhyme

(Children enjoy "seesawing" with arms stretched sideways, moving "up, down, up, down." Or with hands on hips, two children face, first child stretching up on "see" (up), second child squatting on heels on "saw" (down), and continuing to alternate the up and down or the strong accents.)

Verses tell about people and things we love.

Pitter and Patter are—what do you s'pose?
Two little feet with ten little toes,
That belong to a dear little boy I know.
They take him wherever he wants to go.

Five Years Old
I'm five years old and like to wear
A bow of ribbon on my hair.
Sometimes it's pink, sometimes it's blue;
I think it's pretty there, don't you?

The Clock
Tick, tock, tick, tock,
Merrily sings the clock;
It's time for work, It's time for play—
So it sings throughout the day.
Tick, tock, tick, tock,
Merrily sings the clock.

—Old rhyme

I woke before the morning;
I was happy all the day.
I never said an ugly word,
But smiled and stuck to play.
—Robert Louis Stevenson

The Cobbler

As I was a-walking the other day,
I peeped in a window just over
the way;
And, old, and bent and feeble too,
There sat an old cobbler a-mak-
ing a shoe.
With a rack-a-tac-tac and a rack-
a-tac-too,
This is the way he makes a shoe.
With a bright little awl he makes
a hole,
Right through the upper, and
then through the sole.
He puts in a peg, he puts in two,
With a rack-a-tac-tac he makes
a shoe.

*Verses which build faith through
explaining the way of the world.*

From the Bible

For, lo, the winter is past, the rain
is over and gone;
The flowers appear on the earth;
The time of the singing of birds is
come.

—Song of Solomon 2:11-12

Song—The Owl

When cats run home and light is
come,
And dew is cold upon the ground,
And the far-off stream is dumb,
And the whirring sail goes round,
And the whirring sail goes round;
Alone and warming his five wits,
The white owl in the belfry sits.

When merry milkmaids click the
latch,
And rarely smells the new-mown
hay,
And the cock hath sung beneath
the hatch
Twice or thrice his roundelay,
Twice or thrice his roundelay;
Alone and warming his five wits,
The white owl in the belfry sits.

—Alfred Tennyson

*Verses that speak of thoughts and
feelings help us teach.*

Kindness

The world is happy,
The world is wide;
Kind hearts are beating
On every side.

NEPHI JENSEN

(Continued from page 388)

based on spiritual themes. Some of his best remembered poems are entitled: "Faith," "Truth," "Wor-ship," "His Gift," "His Goodness," and "My Light."

Brother Jensen is constantly sought after as a speaker on gospel

themes. For six months he spoke over the radio on the fundamentals of our religion. In recent years, he has lectured to over four thousand missionaries at the mission home on "The Saving Power of Jesus Christ."

HUMOR, WIT, AND WISDOM

The high school chemistry teacher noticed that one of his students was dozing. "What does HNO_3 signify, Johnson?" he asked suddenly.

Johnson stammered, "Ah, er, I've got it on the tip of my tongue, but—"

"Well, you'd better spit it out," said the teacher. "It's nitric acid."

"I took this cake recipe out of a book, John."

"That's right, my dear, it never should have been in."

Joan had been naughty. When her mother was putting her to bed she said, "Now, when you say your prayers, Joan, I want you to ask God to make you a good girl tomorrow."

With an inquiring glance, Joan asked, "Why? What's on tomorrow?"

The teacher, wishing to arouse the interest of her Sunday School class, asked them to write down the names of their favorite hymns.

All the scholars bent their heads over pencil and paper for a few minutes and handed in their slips of paper. All except Jane.

"Come, Jane," said the teacher. "Write down the name of your favorite hymn and bring me the paper."

Jane wrote, and with downcast eyes and flushing cheeks handed the teacher a slip of paper bearing the words, "Willie Smith."

THE WISDOM OF ISRAEL*

The Shulhan Aruk ("Table in Order") of Rabbi Joseph Karo
(1488-1575)

Charity should be given with a friendly countenance, with joy, and with a good heart; the giver should sympathize with the poor man, and should speak words of comfort to him. If he gives with displeased countenance, he loses his reward.

If the poor in a city are numerous, and the rich say they should go and beg, and the middle classes say they should not beg but be supported by the members of the community in proportion to their wealth, the law is as the latter say.

The Admonitions of Rabbi Joel
(1773)

It was oft my way at assemblies to raise my eyes and regard those present from end to end, to see whether in sooth I loved everyone among them, whether my acceptance of the duty to love my fellow men was genuine. With God's help I found that indeed I loved all present. Even if I noticed one who treated me improperly, then, without a thought of hesitation, without a moment of delay, I pardoned him. Forthwith I resolved to love him.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

Mountains," from *A Story to Tell* by making a corral on her grooveboard, through punching holes with an awl and placing matches in them and extending string between the upright matches. She used red paper for a fire, pine cones and pine trees for the background, figures of animals and people from a "dime" store, and other such articles.

Before she visits a teacher in a ward, she phones to inquire what helps the teacher would particularly like.

Sister Akin, who continues to teach her own Kindergarten class of seven pupils when not visiting other wards, has assembled enough materials to start a ward library. She has assembled bound copies of *The Instructor* and sets of other Church publications. A librarian has been named to supervise the distribution of aids among teachers.

"Each child is a creation of beauty," Sister Akin reasons, "and must be made to feel a part of God's wonderful world."

—WENDELL J. ASHTON

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TRUCKLOADS OF HELPS

BANNOCK STAKE is tucked into a long, mountain-walled area in south-eastern Idaho that ripples with wheat and barley and other grains and with tall grass that fattens herds of cattle and sheep.

There are nine wards in the stake, and seven of them have populations of about two hundred or less. Some of Bannock's people travel long distances to meetings, and in several of the little meetinghouses curtains are drawn to separate Sunday School classes.

But Bannock Stake has some outstanding gospel teaching. Particularly is this true in the Kindergarten Department, supervised by energetic, imaginative Grace Harrison Akin of Central, a speck of a town about five miles from the paved highway and the Bear River.

Sister Akin, who likes painting with water colors, guitar-playing, and poetry-writing, arrived in Central six years ago. She became a 4-H teacher and her husband, a dairyman. She had been born in nearby Bancroft, but, as an orphan, had since traveled far. About a year after her arrival at Central, she was called to super-

vise the Sunday School Kindergarten classes of the stake.

Frequent union meetings did not prove feasible in the scattered stake; but Sister Akin organized monthly "unionettes" for her ward Kindergarten teachers, meeting at the home of a different teacher each month. Leo C. Christensen, the stake superintendent, often went along. "At first we started crowding the teachers in our end of the stake into my car, and putting Sister Akin's teaching aids in the car trunk," Superintendent Christensen will tell you. "But now I take my truck for her materials, and we have assigned another person to drive the teachers."

At the meetings, Sister Akin demonstrates forthcoming lessons, and teachers exchange ideas and teaching aids. There are flannelgraphs, "shoebox" theatres, miniature sandboxes, storybooks, and stacks of pictures.

Sister Akin has used tree limbs, grass, potatoes, cherries, pennies, and many other articles to enliven her stories. She illustrated "A Night in the

—more on other side

GRACE HARRISON AKIN